

The figurative or metaphorical use of the words “WORD” AND “SPIRIT” IN Surah ‘Annisa , Ayah :171

A DISCUSSION ON THE WORDS “WORD” AND
“SPIRIT” IN ISLAMIC THEOLOGY

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A number of people get confused when they find the word “WORD” and “SPIRIT” in regard to Saiyiduna Isa /Iesous [Peace Be Upon Him]. Some people deliberately use these two words in Christological Meanings of Athanasian and Post Athanasian Trinitarians. So it is tried to shew the other meanings which they neglect in Catholic and Islamic Theological Systems.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ
أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ:
فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلَّ بِدْعَةٍ ضَلَالَةٌ
﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وْنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ☆ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

There is a confusion about the verse of Su:rah 'Ann-sa:' that this verse calls lesous / "I:sa:
[“ALAIHISALA:M/AS] as WORD OF DEITY/GOD and SPIRIT OF GOD/DEITY.

Actually the Verse useth the Pronouns Relations as 'HIS WORD' and 'HIS SPIRIT'.

This is discussed as WORD OF GOD/DEITY and SPIRIT OF DEITY/GOD.

[The words GOD/God and DEITY/Deity are used in exactly the same meaning “ The SUPREME EXISTENT”,
so the are often commuted over the slash”/”]

The Verse stated above is given as follows:- .

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ۖ أَلْقَاهَا إِلَىٰ مَرْيَمَ
وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ۖ ...

**A]O PEOPLE OF THE SCRIPTURE! DO NOT EXAGGERATE IN YOUR RELIGION NOR UTTER
AUGHT CONCERNING ALLAH SAVE THE TRUTH. THE MESSIAH, JESUS SON OF MARY,
WAS ONLY A MESSENGER OF ALLAH, AND HIS WORD WHICH HE CONVEYED UNTO
MARY, AND A SPIRIT FROM HIM. SO BELIEVE IN ALLAH AND HIS MESSENGERS,**

and say not "Three". Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he
should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

B] O PEOPLE OF THE BOOK! EXCEED NOT IN YOUR RELIGION, AND DO NOT SAY OF ALLAH ANYTHING BUT TRUTH. THE MESSIAH IS SON OF MARIUM IS ONLY THE MESSENGER OF ALLAH AND HIS WORD THAT WAS SENT TO MARY AND A SPIRIT FROM HIM. THEN BELIEVE IN ALLAH AND HIS MESSENGERS

and do not say, 'three'. Refrain for your own good. Allah is the only one God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And Allah is Sufficient, as real Doer.

C] PEOPLE OF THE BOOK, GO NOT BEYOND THE BOUNDS IN YOUR RELIGION, AND SAY NOT AS TO GOD BUT THE TRUTH. THE MESSIAH, JESUS SON OF MARY, WAS ONLY THE MESSENGER OF GOD, AND HIS WORD THAT HE COMMITTED TO MARY, AND A SPIRIT FROM HIM. SO BELIEVE IN GOD AND HIS MESSENGERS,

and say not, 'Three.' Refrain; better is it for you. God is only One God. Glory be to Him -- That He should have a son! To Him belongs all that is in the heavens and in the earth; God suffices for a guardian.

D] O PEOPLE OF THE SCRIPTURE, DO NOT COMMIT EXCESS IN YOUR RELIGION OR SAY ABOUT ALLAH EXCEPT THE TRUTH. THE MESSIAH, JESUS, THE SON OF MARY, WAS BUT A MESSENGER OF ALLAH AND HIS WORD WHICH HE DIRECTED TO MARY AND A SOUL [CREATED AT A COMMAND] FROM HIM. SO BELIEVE IN ALLAH AND HIS MESSENGERS.

And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

[The "Arabic Text corresponding to the translations in red colour is not given].

This verse is often misunderstood because some expressions of this verse is taken in Athanasian meanings. But this is just a confusion to ascribe Trinitarian Theology to 'Islamic Terms , constructions and phrases.

If it is researched in detail even in Christian scriptures there are some more meanings of them which are often neglected.

The Term “Word” in the Phrase “Word Of God/Deity”

The “Arabic word Kalimah /Calimah[Pl:Kalima:t/Calima:t] means word. There is a difference between Kalimah and Kala:m./Cala:m. The word Cala:m/Kala:m means “Speech”.

The difference between a word and a speech is obvious.

The Greek word Logos means Reason or Act or Word.

[A word may be expressed as a part of a speech].

But the question is what is the meaning of the word “WORD” in the Catholic and ‘isla:mic Theologies.

DISCUSSION ON THE WORD “WORD”.

- 1] It is used for the Second Hypostasis in the Trinity of Triune God.
- 2] It is used for the New Testament. [Say New Testament is the Word Of God/Deity].
- 3] It can be used for Hebrew Bible. [Say Tanakh is the Word Of Deity/God].
- 4] Every word in a sentence directly Spoken by Deity/God can be called as word of God/Deity.

CATHOLIC THEOLOGY.

Saint Aquinas Thomas the Great Catholic Scholar writes:-

Damascene these three kinds of words (De fide Orthod ,i,13)

Saying that the word is called the natural movement of intellect , whereby it is moved and understands

And thinks as light and splendour , which is the **first** kind.

“Again” he says that the word is what that is not pronounced by vocal word but it is uttered in the heart, which is the **third** kind.

“Again ” also the word is the Angel – that is the messenger of the intelligence., which is the **second** kind.

Word is also used in **figuratively** for the signified or effected by the word, thus we are accustomed to say “ this is the word I have said to you or which the king commanded, alluding to some deed signified by the word either by the way of assertion or of command.[Q:XXXIV, PAGE 185]

In an answer to an objection the Great Catholic Scholar Aquinas Thomas accepts the figurative use of the word "WORD".

Objection:4

Further no divine person is made. But the word of God is some thing made .For it is said "Fire, hail, snow ,ice, the storms which do His word (Ps:148,8). Therefore the word is not a personal name in God.

Page 185 Summa Theologica Vol 1

Great Catholic Theologian Saint Aquinas Thomas answers this objection as follow:

The term word is taken there figuratively as the signified or effected by a word is called a word. For Creatures are said to do the word of God , as executing any effect to which they are ordained by the word conceived in the divine wisdom, just as any one is said to do the word of the king when he does the work to which he is appointed by the king's word.

How ever there is a problem that the vocal sounds uttered by vocal cord and the tongue is/& beyond doubt WORDS, and it is an irrefutable fact that they are also words in some meaning. One cannot say that they are words in some figurative meanings. This is incorrect and wrong idea to declare the words uttered by vocal cords and tongues of human beings are not words in literal meanings.

Saint Aquinas Thomas says:

The clearest and most common sense is when it is said of the word spoken by the voice, and this proceeds from an interior source as regard to two things found in the exterior word- that is the vocal sound itself and signification of the sound.

For according to the philosophers the vocal sounds signifies the concept of the intellect.

Again the vocal sound proceeds from the signification or imagination as stated in the book of **Soul**.

The vocal sound which has no signification cannot be called a word , hence the exterior vocal sound is called a word because it signifies the inner concept of mind.

Thus therefore first and chiefly the inner concept of mind is called a word, secondary the vocal sound itself ,signifying the interior concept is so called , and thirdly the imagination of the vocal sound is called a word.

[I Answer That...Art:1 , Q:XXXIV, SUMMA THEOLOGICA VOL:1]

One may add written words and words in written speech and text as well as the fifth type.(Imagination or written Text may constitute the sixth type).

Thus there are several meaning of the word "WORD" accepted in Catholic Theology at least by Thomists:-

- 1] A Noun of the Second Hypostatic Person in the Divine Ousia.
- 2] Natural movement of the intellect/intelligence.
- 3] Angel or messenger of Intellegence/intellect.
- 4] Something uttered in the heart.
- 5] Vocal Sounds which signify some meanings .
- 6] Imaginations Of Vocal Sound.
- 7] **Metaphorical** use of the word "Word".

This list does not seems to be complete since it does not include the Words and Words in the Sentences Spoken by God/Deity directly and the written words either independently as in dictionaries or in written text of documents.

Any how it does prove that the word "Word" [Pl: Words] is used in several meanings and not only in one meaning.

Further the Metaphorical meaning of the word "Word" are also in regular use.

The Construction/Phrase "WORD OF GOD/DEITY" can be used in The Metaphorical Meaning or in the Figurative Meaning of the word "WORD".

The term word is taken there figuratively as the signified or effected by a word is called a word. Just as if Creatures are said to do the word of God , they can said be the word of Deity/God as executing any act to which they are ordained by the word Spoken by God/Deity.

For example the first Divine Sentence that was Spoken by Deity/God Non-Eternally according to Genesis is:-

[O] Light be and light became.

This is translated in some polished way "**Let there be light**".

[And there was light].

Each word of the the Sentence Of God/Deity is the Word Of God/Deity. So if the Construction is used for Iesous then this means that the word in the phrase or construction is used figuratively and not necessarily as a Notion of God/Deity.How ever this does not mean that Saint Aquinas Thomas agree with the 'Islamic meaning exactly, the point is that the word Word can be used Metaphorically or Figuratively .

The word "WORD" in the phrase/construction "Word Of God/Deity" is not a Notion of God/Deity.

[Notion is the Idea whereby one can Know Divine Existent]

Once it is accepted that such meanings are possible it is sufficient to say that the Construction is in the Metaphorical or Figurative meaning, and it is not necessary to definitize the Metaphorical or Figurative meaning if there are more than one meaning. However one may list all the possible Metaphorical or Figurative meanings with out shewing any inclination to any one of them. One may also take just one meanings among them even if he is may not prefer any one of them.

USE OF THE WORD "WORD" IN 'ISLAMIC THEOLOGY

IN 'ISLAMIC THEOLOGY the word "WORD" is used in the following meanings:=

- 1] For the Divine Essential Attribute of Speech that is believed to be the Essential of the Divine Essence.
- 2] For the Words in the Sentences of Deity Spoken Non Eternally in Divine Revelation.
- 3] For Sentences Spoken in Revelations Non Eternally.
- 4] Strictly worded sentences.
- 5] Divine Command or Divine Commandment.
- 6] Word in the Text of copies of Holy Qur'an. Etc.
- 7]Any thing that is caused or effected by Divine Command.

This is the Metaphorical or Figurative use of the word "WORD".

So the question is why God/Deity called Iesus ["AS] as " HIS WORD" .

It is clear that this is in the metaphorical meaning.

Al-Masi:h: `I:sa:, son of Maryam, was only a Messenger of God/Deity and His word (in metaphorical or figurative meaning of the word " WORD"), that GOD/DEITY Did bestow on Maryam (May the blessing of God/ Deity be upon her) and a spirit from (created one AND NOT A RELATIVE TERM) by Him;) `I:sa: is only one of Allah's servants and one of His creatures. Allah said to him, " Let there Be" or "Be", and he became/ was, and God/Deity did send "I:sa: ["AS] as a Messenger.

`Isa was a word in Metaphorical or Figurative meaning from God/Deity . `I:sa: ["AS] was bestowed on Maryam, meaning He created him with the word `Be' or 'Let there Be'that He sent with Jibril to Maryam in the immaterial Revelation. Jibri:l ["AS] blew the life of `Isa into Maryam by Allah's leave, and "I:sa: came to existence as a result.

This is why "I:sa: was a word and a ru:h: (spirit) created by God/Deity, as he had no father to conceive him. Rather, he came to existence through the word that Allah uttered, `Be,' and he was, through the life that Allah sent with Jibri:l.

This incident was in place of the normal conception between man and woman that results in children.

There is a question that is sometime asked that God/Deity did Spoke "Be"

"Let there Be" then the actual spoken word by God/Deity is Be [Cun/Kun] and not 'I:sa: /Iesous [Peace Be Upon Him] rather he was

Caused by the Commandment of "Be" or "Let ther Be" Spoken By God/Deity. He was a Created Suppositum. Then he cannot be a WORD OF GOD/DEITY. So it is not a WORD.

This question is answered as follow:

The Iesous /"I:sa: ["AS] is not a word of God/ Deity in meanings 1 to 5 given above but in the 6th meaning which is a metaphorical or figurative meaning .When there is a change of meaning then Iesous ["AS] is a word of Deity/God in one meaning and the word Be that caused and effected him was word in an other meaning.

An other objection is that as follow:

If every thing is a Creation of God/Deity this implieth that Every Human Being is a Creation of God/Deity, then this implieth that every human being is a WORD OF GOD/DEITY and if every human being who so ever he/she may be is a word of God/Deity then he /she must be obeyed even if the human being is an atheist and commands to disbelieve in God/Deity.

This may be answered in two ways. First not every Human Being is born in the manner Holy Iesous /"I:sa: ["AS] is made.

The second answer is that in the meaning a Human Being may be called Word Of God/Deity is just a Metaphorical or Figurative meaning and this meaning there is no obedience Necessary. Evidently this is a problem due to confusing two different meanings. A Fallacy of Ambiguity.

An other objection is that as follow:

If every thing that is caused by the command in revelation can be called as word of God/Deity then why only Iesous /"I:sa ["AS] is called so. The answer is that such a thing is an act of glorification.

For example every thing in the world is of God/Deity but if a particular House is called as House of God/Deity this is just to glorify the house.

The Term Spirit in the Phrase "Spirit Of God/Deity"

The "Arabic word Ru:h: means Spirit in English . In Hebrew R-ukh , in Greek Pneuma and in Latin Spiritus are its equivalents.

This word is generally use for an immaterial Rational Suppositum.

How ever it ihas several meanings both Proper and Improper [say Metaphorical, Figurative etc].

CATHOLIC THEOLOGY:-

In Catholic Theology this word is used in the following meanings.

1] The Third Hypostasis in the Divine Ousia [Godhead].

2] For each of the three Hypostases in the Divine Ousia.

In Objection 1 ,Art.: Q: XXXVI, Summa Theologica an Objection is quoted by Great Catholic Philosopher and Theologian Saint Aquinas Thomas as Follow:

But the name of Holy Ghost is common to the three persons.

[Pg :191 Vol:I ,Summa Theologica.

In response to this objection the Great Catholic Theologian accepts that the word(s) Holy Ghost is used in two fold meanings. He makes subtle distinction between the Word/Words "Holy Ghost" taken as two words or a single word.

Aquinas Thomas further quotes Saint Augustine an other great Catholic Theologian as follow :-

For, as Augustine says (De Trin. xv. 17; v. 11), "Because the Holy Ghost is common to both, He Himself is called that properly which both are called in common. For the **Father** also **is a spirit**, and the **Son is a spirit**; and the Father is holy, and the Son is holy." Secondly, from the proper signification of the name. For **the name spirit in things corporeal seems to signify impulse and motion; for we call the breath and the wind by the term spirit.**

3] For the Trinity of the Triune God.

The Great

Reply to Objection 1: **The expression Holy Spirit**, if taken as two words, **is applicable to the whole Trinity**; because **by 'spirit' the immateriality of the divine substance is signified**; for corporeal spirit is immateriality of the divine substance is signified invisible, and has but little matter; hence we apply this term to all immaterial and invisible substances. And by adding the word "holy" we signify the purity of divine goodness.

4] For any Immaterial Substance.

In Footnote 1 on page 191 the translators of Summa Theologica in English write:-

It should be bore in mind that the word "ghost" is old English equivalent for the Latin word spiritus.

Whether in the sense of breath or blast or in the sense of immaterial substance.

This Footnote further says that Moulder wrote " Jhesu Christe the worde and **goste of God** (See Oxford Dictionary)"

5]For any Rational Suppositum with very little matter. Say For human Spirit

6]For Angel.

Saint Aquinas Thomas does write :

Reply to Objection 1: The expression Holy Spirit, if taken as two words, is applicable to the whole Trinity: because by 'spirit' the immateriality of the divine substance is signified; for corporeal spirit is invisible, and has but little matter; hence we apply this term to all immaterial and invisible substances. And by adding the word "holy" we signify the purity of divine goodness. But if Holy Spirit be taken as one word, it is thus that the expression, in the usage of the Church, is accommodated to signify one of the three persons, the one who proceeds by way of love, for the reason above explained.

7] Wind

8] Blast [of air]

The Footnote stated above also provide two examples:

- i) The Ghost of storm.(Spiritus procelarum); Hampale Psalter
- ii) Trubled gost is sacrifice of God ; Prose Psallor AD 1325

One may see the Jewish use of the word Spirit in Jewish Literature .

These are the uses of this word.

Reply to Objection 1: The expression Holy Spirit, if taken as two words, is applicable to the whole Trinity: because by 'spirit' the immateriality of the divine substance is signified; for corporeal spirit is invisible, and has but little matter; hence we apply this term to all immaterial and invisible substances. And by adding the word "holy" we signify the purity of divine goodness.

But Holy if Spirit be taken as one word it is thus that the expression

in the usage of the Church is accommodated to signify one of the three persons the one who proceeds by way of love for the reason above explained.

This does shews that it is just a usage of the Church. As this word did exist before the foundation of Church , it can not be used in the Church'S Usage before the foundation of the very Church stated above.

So this means that this word did have some meanings and this word was used in those meanings before the foundation of Church.

This also means that if the Phrase SPIRIT OF GOD is in the literature before the foundation of the Church it cannot be used in the Church's Usage , since the Usage of the Church cannot exist before the foundation of the Church. This the all literature before Church it does have different meanings.

As this word is not a relative term it may be used as a relative terms as well. This means that this word may be used as a term that is not relative as well.

In reply objection :2 Saint Aquinas Thomas says :-

Although the name Holy Ghost does not indicate a relation ,still it takes place of a relation, still it takes place of a relative term.

The point is that if it does not indicate a relation then this means that the stated above term can be uses in two meanings, a] as a relation , b] as not a relation. Similarly it can take place of a relative term and it can take place of a term that is not relative.

If this is the case with the Compound term " Holy Ghost/Spirit" it is primarily the case with the Term Spirit/Ghost/Goste etc.

So plurality of possible meanings of a single term is undeniable.

‘ISLA:MIC THEOLOGY:-

In ‘Isla:mic Theology this term is used in the following meanings.

- 1] For an Immaterial Substance.
- 2] For Human Spirit.
- 3] For a Special Angel.
- 4] For Divine Revelation,
- 5] For Holy Wind or Holy Blown Air.

.

So this word in not used in one and the same meaning.

Metaphorical Use of the word.

Metaphorically or Figuratively these words for any one who is pure heart or who is a source of motivation towards righteousness. In the case of Iesous ["I:SA:] ["Alaihis Sala:m] the term Ru:h: can be used in Metaphorical or Figurative meaning for a thing that is caused by Immaterial Divine Commandment or Immaterial Angel.

Any thing that is caused by any Divine Power or any Immaterial Substance or by direct command of God/Deity.

In 'Isla:mic Theology God/Deity is the Per Se Subsistent Essence That is Beyond all Possible Materials and Matter. Divine Essence [i.e God/Deity] is Neither Matter nor Material.

But neither the word Substance nor the word Spirit is used for the Divine Essence [That is God/Deity].

Majority of 'Ahlussunnah believe that Divine Essence [i.e God/Deity] is Neither Accident nor Substance.

Since these words are used for Contingent Per Se Subsistent Essences. Similarly the word Ru:h: is either used for Per Se Contingent Substance or for a Suppositum with very little quantity of Matter.

There are some reasons for this. Two of them are given below:

1] One of them is that these words are not used For Divine Essence in "Arabic Scriptures say Holy Qur'a:n ,Holy Bukh:a:ri: etc.

2] These words can cause confusions and ambiguities.

The Phrase " Spirit Of God/Deity" does not imply any Notion Of God. So the argument is based on two basic misconceptions.

1] The relation of God/Deity and His spirit is in analogy to the relation of Human Being and his/her spirit. This is a wrong and an incorrect Analogy.

2] Spirit is assumed to be a relative term but it is not a relative term. It may be used as a Relative Term yet it is not Necessary to use this term as a Relative Term.

Aquinas Thomas the great Catholic Theologians writes?:

The relation of Preposition "OF"

This relation is not shewn by any word analogous to the Preposition "OF" in "Arabic. Actually there is a construction of Reference ['Al muraccab Al 'Id:a:fi:] . Yet it convey the same meaning to the highest degree of approximation.

So we can see the use in the following phrases and constructions.

House Of God/Deity. City Of Deity/God, Man Of Deity/God, Heaven Of God/Deity, World Of Deity/God, Friend Of God/Deity, Servant Of God/Deity, Angel Of God/Deity ,Lion Of Deity/God, Sword Of Deity/God.

Similarly the case is with Spirit Of Deity/God.

The term Spirit must not be taken as a Relative Term as a Term that is not a Relative Term in this construction or phrase.

Now many things are found clear.

SCHOLARS OF 'AHLUSSUNNAH WAL JAMA:"AH DEOBAND

'Ahlussunnah of Deoband do believe that there is a Kala:m 'An Nafsi [Esoteric Speech] that is the Essential Attribute of Divine Essence and is Uncreated, Eternal Either Identical to Divine Essence or Associated With Divine Essence].

An other one is 'Al Lala:m 'Al Lafz:i: [Exoteric Speech] that is Non Eternal and Created and neither Associated with Divine Essence nor Identical With Divine Essence.

In this case with the Exception of the Eternal Speech rest of the Speech(es) are Non Eternal say in Tablet or in Copies or in human Minds etc.

Some may believe in three types of Speech(es) , 1] Eternal Nafsi 2] Eternal Lafz: 3] Non Eternal Lafz::i.

In such cases if a type Divine Speech in Real Meaning is not Eternal then a word in Virtual Meaning cannot be Eternal at all.

EPILOGUE

1] If some one is called "Spirit" or Spirit of God in both cases the word Spirit is not a Relative term.

2] It is not used in the Athanasian Theological meanings.

3] If the word is used for an Immaterial Substance or Immaterial Suppositum or a Substance or Suppositum with very small amount of matter it may be used in Real /Literal Meaning.

4] If it is used for a Material Substance or Material Suppositum it is used in Virtual /Non Literal Meanings.

5] In Phrases like Spirit Of God/Deity the Reference to Deity/God doeth not change the original meaning of the word.

6] Divine Revelation can also be termed as Spirit since they are neither Matter nor Material.

This does shew that as "I:sa: /Iesous ["AS] was caused and effected by A Divine Commandment in Divine Revelation he is called both SPIRIT OF GOD/DEITY and WORD OF DEITY.

THE PROBLEM OF THE WORD " DIVINE".

The word Divine doeth not imply any thing other that "Of God/Deity".

For Example Kingdom of Deity or Kingdom of God means nothing other than the Divine Kingdom. The word Divine does not change the meaning. If this word does , it is just one of the two meanings of the word.

Divine Kingdom doeth can mean "Kingdom Of Deity" or "Kingdom Of God" if this construction constituted of just two words have some other meanings as well.

DISCLAIMER

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